THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.—ISAIAH 51: 7-8.

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A DISPENSATION OF GATHERING.

REMARKS MADE AT THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 23, BY PRESIDENT GEORGE Q. CANNON.

[*Concluded from page 772.*]

The Latter-day Saints must repent of everything that is wrong, and strive to live pure and holy lives, that a generation of pure men and women may be raised here, who will love virtue and righteousness more than their own lives. This is the aim of the people; but there are many who do not carry these principles out in their lives as they should do. Such individuals will be cleansed from this Church. They cannot stand in it; for God will have a pure people. Now, it has looked, perhaps, even to Latter-day Saints, because of the control that some wicked men have obtained here, that we were going backward, that the prospects of the work of God were not very bright, and that the expectations which have been indulged in, and the predictions which have been uttered were not likely to be fulfilled. Many of the wicked, also, have thought, "Well, we have got them now where we want them, and we will show them that their work will not stand." We have been told this; but do not forget, my brethren and sisters, that God has spoken concerning this. He has told us what He is going to do, and it is only for us to put our trust in Him, do that which is right, and He will bring us through triumphantly over every obstacle. Let us do right, practice righteousness, and keep the commandments of God, and He will defend and deliver us, and He will overrule all things for our good. What can the puny efforts of the wicked do against

the work of God? Listen to what the Elders are continually telling us. Those whom they have met and conversed with in foreign lands are learning more about us and understanding us better. This is the universal testimony of the Elders. In my travels I have noticed a growth in the influence of the Latter-day Saints. They are better understood. The lies that have been told about them are being discovered, and people are finding out that we are not what we have been represented to be. The miserable trash that has been published about us cannot stand against the truth. We are a living people, having a knowledge for ourselves that this is the work of God; and you may kill us off by hundreds, and still there will be men and women left who will bear testimony, as these Elders have done, that this is the work of God, and they know it for themselves. You cannot kill that, unless you destroy the whole people. Leave but twenty Latter-day Saints bearing the Priesthood, and the Church would still live and grow. It cannot be destroyed. I want you all to remember this.

So far as I am concerned, my time is too precious to read the falsehoods that are told about us. I have made it a rule for years not to read anything of the kind. Lies constitute one of the devil's weapons, and he manufactures them just as fast as he can. Murder and falsehood are weapons of Satan, and of those who have his spirit. With these they have fought this people from the beginning. To lie about us, to drive us, and to murder us has been their chief resort. They have not been willing to let the people stand for themselves, and the work to be tested as other things are, because if it is not of God it will go down; but they have told lies and poisoned people's minds against us. That has been the cause of our being attacked by mobs at different times. They have attempted to blacken our characters. I never forget that word "blacken." There was a time here, when a raid was contemplated upon us, and certain influential men came from a distant city with the intention of employing a certain lady lecturer to blacken the character of the "Mormons." That is what our enemies have been doing; they have been telling falsehoods and blackening us all over the United States. In the days of President Buchanan an attack was made upon us, and all the foundation it had was falsehood. They declared that we had destroyed the court records, that we had driven the Judges out of the Territory, and an army must be sent against us. Afterwards Governor Cumming, who was an honest man, came out here, and he reported the truth; but do you think they would let it be published? No; it would have reflected dishonor upon the administration, and shown that there was no justification for sending an army here. I spent two years in the East after that, trying to get the truth before the public, through the press.

It is in this way that the work of God has been fought. Has it been fought by scripture, by reason, by anything fair and honorable? But very little. On the contrary, everything that has been unfair, unmanly and false has been used against us. We are told that we are ignorant, that we are deluded, and that we do not know much, and yet these are the methods taken to destroy us!

Brethren and sisters, we have the truth, and God is on our side, and He

will defend us. If we die we will rise again. All men have to die sometime, and if we are destroyed by our enemies our death only comes a little sooner than probably it would have done. But we have proved in our history that this does not injure the work of God.

We have proved that robbing us of our homes does not hurt us. It is very inconvenient, to be sure; but then, others have been robbed before us. Men who have sought to establish the truth at other times—prophets, apostles and righteous men have suffered in like manner. We are, therefore, in good company. Indeed, we are in the company of Jesus Christ Himself; for He was persecuted, He was spit upon, He was treated ignominiously, He was crucified between two thieves. So when we suffer persecution, when we are robbed, plundered and driven, when our lives are taken we are in good company, and when we get to heaven we shall be able to compare experiences with our brethren and sisters who have gone before. They will tell us what they passed through on earth, and we shall be in a position to sympathise with them, because of our having passed through the same scenes. I feel to say, let us be encouraged, put our trust in God, keep His commandments, serve Him faithfully, and prepare ourselves for His glorious appearing. Amen.—*Deseret News.*

HIS TESTIMONY AGREES.

JUST to the extent that the church member gives to the lodge his time, his attention, his energies and his money, he robs the church of these forces and influences. The church gets no credit, whatever, for all that he does in the name of the lodge. It is not for the benefit of the church, nor for the glory of the Lord. It is not done in the name of the Lord; hence it violates the Pauline injunction, that whatever we do in word or deed should all be done in the name of the Lord Jesus.

Men sometimes object to the church because it does not do more for the cause of benevolence. How can it do more as long as so many of its members help to support the multifarious lodges now in existence? The wonder is that it does so much. Lodges have bound the church hand and foot, and crippled its benevolence and philanthropy.

It is no uncommon thing for a church member to belong to from three to five lodges. He *must* pay all the demands that the lodges make upon his pocket-book. He has no choice in the matter. It is compulsory. It leaves him very little for the church, and, as there is nothing compulsory here, the church is the only cause that goes a-begging! The treasury of the church is depleted while the lodges are enriched and their high officials are rolling in luxury.

But the lodges also rob the church of the energies and influences of its lodge members. When a man attends the meetings of several lodges he has not much time to devote to the meetings of the church. When he spends so much time in visiting the sick and needy in the lodges he cannot visit much among similar classes in the church. And it is a notable fact that many church members are far more attentive to the needs of lodge members than to the needy in the church. If we may judge from

their actions—and actions speak louder than words—they are far more devoted to their Christless lodges than to their brethren in the Lord. My brethren, these things ought not so to be. The Apostle exhorts the people of God to "do good unto all men; especially unto them who are of the household of faith." The lodge people very frequently reverse heaven's order, and make the lodges the especial objects of their solicitude.

The lodges often supplant the love of Christ and zeal for the church, and thus do the latter great injury. A Baptist woman lately said to me, "Since my husband joined two lodges he has entirely lost his interest in the church. Before that he was a zealous member of the Methodist church." Many a woman could bear similar testimony.

Church members often laud the lodges to the skies, and boast of their superior benevolence (?) over that of the church. They thus become a stumbling-block in the way of men who would come into the church.

In the lodge meeting church members have been known to say, "Freemasonry is good enough religion for me," and, "If a man is a good Mason or Odd-fellow he is a good Christian." What effect must this have upon the worldly men in the lodge? They can say, "If it is good enough religion for church members, it is good enough for us." And thus they substitute the lodge for the church, and the unfruitful works of darkness for the light and glory of God. Oh, that Christians would keep themselves free from these worldly alliances and Christless institutions!—Rev. Simpson Ely, Fairfield College, U. S.

PALESTINE EXPLORATIONS.

The secretary of the Palestine Exploration Fund, Theodore F. Wright, reports that the work of exploration in the Jordan valley and Dead Sea basin is going on with gratifying results. Rev. Putnam Cady, an American, has taken a small boat up the Arnon stream, which once was the dividing line between the territory of Moab and the Reubenites, and furnished a description of its cataracts. Another American, Professor Robinson, has examined Petra and found a great altar, hewn in the solid rock, together with steps, vats and numerous appurtenances for sacrifice. Another American, Dr. F. J. Bliss, has uncovered the site of an ancient city at Sandahannah, where he found, among other things, about fifty stones, some inscribed with Hebrew, and others with Greek characters, and supposed to have been used for writing purposes.

Improvements are being made in the locality near Solomon's Pools, by which that naturally beautiful spot is to be restored to what it supposedly was at the time when the royal author of the Song of Songs penned these lines: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give fragrance."

Explorations are also contemplated in the Dead Sea basin, where it is believed great deposits of petroleum and copper will be found. The supposition that this metal exists in abundance there, rests on the fact

that the copper columns erected in front of Solomon's Temple probably were made in the Jordan valley. But explorations there present many difficulties. The Sultan of Turkey claims the valley and the river and lakes as his private property, and he will not permit the explorers to navigate the water or investigate the country.

The activity displayed in the work is, notwithstanding all obstacles, full of results. There is some skepticism as to the practicability of restoring Palestine to anything like its former importance, owing to its apparent poverty when compared to the wealthy countries of the world. But what resources may be hidden in the wonderful region of the Dead Sea and the Lebanon mountains, nobody knows. Should it be found, however, that in addition to the agricultural possibilities there are treasures of gold and silver, copper and iron, coal and petroleum, sulphur, bitumen, salt, etc., the colonization of the country would soon be looked upon in a different light. Under the present conservative methods of government, not much can be done toward the uncovering of the hidden resources, but when once their existence becomes known, the means of bringing them to light will be found. The work of the exploration society is of the greatest importance.—*Deseret News.*

DECAY OF THE LATIN RACES.

IMMOBILITY in nations is virtually retrogression, because to cling to one's original position amid a universal forward movement is to fall behind the rest. This is precisely what has happened to the Latin races, first in Italy, the leader of Latin civilization, and subsequently in the other countries which adopted from her the civilization that appealed most to their own feelings, and formed themselves upon her model. While what I have called Latinism is merely a historical phenomenon, through which and beyond which the really progressive and imperial nations, like England, have advanced to a new civilization, Italy endeavors to maintain it as a present fact; a continuation of that Roman life which is for ever extinct. It is a fatal anachronism, a phenomenon of arrested motion. It has caused the decline, and will assuredly, if persisted in, cause the death of those nations which, not venturing to issue from the orbit of the past, are on the way to become, like the great monarchies of the East, mere scattered specimens in the line of social paleontology.

The phenomena exhibited by the Latin nations, by Italy, by Spain, and by France as well, though the flourishing economic conditions of the latter appeared for a time to mask the evil, and to give her an advantage over her sisters, are fraught with consequences the most disastrous, both political and social. While these nations are becoming impoverished through the civic and social paralysis which forbids their competing with more progressive and successful peoples, they insist upon keeping up the appearance of wealth and power. They rush into colonial expansion, thereby revealing yet more clearly both their impotence and their indigence. There is a desperate struggle to revive the old glories, to carry abroad the old standards, once the symbols of greatness, and the end is always an

unforeseen catastrophe. Look at Spain in her last war! Look at Italy! The decadence induced by immobilism is becoming general; it invades every form of Latin activity—even the military. At the crucial moment everything fails us—art, science, warlike spirit and staying power, and that for the reason that the form is left us without the substance—the simulacrum without the thing.—GIUSEPPE SERGI.

THE BROKEN UP NATIONS.

A GOOD idea of the broken-up condition of the Old Worlds kingdoms and empires may be formed from the statistics furnished by the U. S. immigration officials. Of 60,982 immigrants classed as Russians, who entered the country last year, 5,383 were Germans from Russian provinces; 15,157 were Poles, 1,012 were Scandinavians and 24,275 Hebrews. There are a number of "Austrians" in this country who really are Poles, or Slavs. The so-called Huns in the anthracite coal region are not Magyers, but Slovaks, and so on.

The wars that have been waged almost incessantly in the Old World have broken up the ancient peoples into fragments, as the image of Daniel was crushed, and the present nations, nearly all of them, are composed of such fragments really no more cohesive than iron and clay. The armed struggles of this country have been all for unity, and the people have come from them stronger and better prepared for its work in the economy of man. The wars of Europe, or at least most of them, have broken to pieces and scattered, and reconstructed, until the original pattern is lost. And a great many who had the worst in the contests with stronger races in Europe have come to our shores to escape race wars, in a country first to proclaim in reality the Gospel of equality and liberty for all.

In all probability there will be a re-adjustment before the principles which this country is exemplifying in its institutions can find universal application. That means further wars, before universal peace can be prevalent. But when the wrongs of the past are righted, and nations united according to their affinities instead of held together by the hand of oppression, there is no reason why good feelings and sentiments of brotherly love should not take the place of jealousy and rivalry.—*Deseret News.*

CHURCH OF ROME.—The church recognizes certain impediments which renders a marriage null and void from the beginning. Where an impediment of this kind exists at the time of the marriage contract, there is no marriage, and consequently, no need of a divorce. A decision affirming that an impediment existed is equivalent to a declaration that the parties were never married. A decision of this kind would be called, in common parlance, a divorce. But it is not; for a divorce, as now understood in our courts and among non-Catholics, is a sundering of the marriage bond. To break the bond is to admit its existence up to the time of breaking it.

Let us look at some of these impediments. The first is "error." Thus, if a man goes through the form of marriage with one woman, mistaking her for another, he marries neither. The man is not a husband; he is merely the victim of a fraud. If he appealed to the ecclesiastical court he

would be told that he was free to marry some other woman, if he could find one that would consider him worth having. Another impediment is "crime." Suppose a single man and a married woman conspired and killed her husband so that they could marry. A contract of marriage between these two conspirators would be null and void in the eyes of the church. Another of these impediments is "force." Any force or compulsion that creates a grave fear in the mind of either of the contracting parties invalidates the marriage contract. A contract supposes liberty in the contracting parties. A woman, for instance, who consents, through fear of life or honor, to the marriage ceremony is not married. Fear has deprived her of that liberty which is necessary to make a valid contract. Any decision, civil or religious, declaring her free from such a contract would not be a divorce. It would be a declaration that a divorce was not necessary, because she was not married.

SEEKING AFTER GOD.—If the soul is really in earnest in seeking God, there is consciousness of two things in that soul. One is the consciousness of how far off that life is from God, and the other is the consciousness of how near it is, and the two together make the soul's salvation. If it did not seem so far away, the soul would think it easy to do that which is a great and profound thing to do. On the other hand, without the second consciousness there would come despair. Know the difficulty of salvation. Know the easiness of salvation. Know how far from God you are. Know how near to God you are. Keep all the fear of the Christian life. Keep all the hope of the Christian life. Struggle as if God was so far off that you would need all your strength to come to him. Leap as if one single bound would carry you out of your wickedness into His righteousness and love.—*Phillips Brooks.*

STRATEGETIC.—The old New England minister was as shrewd as he was pious. He knew the art of influencing human nature.

There was once a difficulty among the singers of Dr. Samuel West's Church, and it was reported that the choir would not sing a note on the next Sunday.

The doctor commenced that morning's worship by giving out Watts's hymn, "Come ye who love the Lord."

After reading it through he looked up very emphatically at the choir, and said—"You will begin at the second verse:

'Let those refuse to sing
Who never knew our God.'"

They sang that hymn.

THE first glimpse we get of Saxon blood in history is that line of Tacitus which reads: "In all grave matters we consult our women." Years hence, when robust Saxon sense has flung away Jewish superstition and Eastern prejudice, and put under its foot fastidious scholarship and squeamish fashion, some second Tacitus from the valley of the Mississippi will answer to him of the seven hills: "In all grave matters we consult our women."—*Wendell Phillips.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 13, 1900.

TOURISTS' TALK.

THE upper classes of England have long been travelers, some from the spirit of adventure, some from curiosity; but the majority have traveled for education, and many of these have been correspondents of leading papers and magazines, and writers of books. One man's experience has stimulated others, and where wealth and leisure were equal, when indifference to comfort was but of little consideration, unfamiliar places, untrodden regions as it were, and decaying or dead civilizations have become subjects for conversation and enlarging intelligence, as the result of travel.

No surprise need be expressed in regard to American travel which drifts so largely to Europe and neglects its own, for here are the historic places, here is the cradle in which the forces of the present spent an infancy of centuries, and here the masters of art, science, literature and industry found their home. The antiquities of ages gone come in startling contrast with the newness of the West; and while comparison as to the magnitude of the two countries is wholly out of place, it is realized that there is more of historic influence and suggestion here than in that magnificent domain, though it stretch from Maine to Texas, and from the Atlantic to the Pacific.

And yet vast changes have been and are now being wrought in regard to that *terra incognita* on the other side. Trans-continental railroads have passed through the mountain chains and defied the desert, the almost inaccessible places have been stormed by enterprise, the genius of science and the westward trend of the human race have made almost commonplace the early narratives of wonder that baffled our imagination and tested our credulity. Men cross the Atlantic now, as (since our time) they crossed the Mersey, business men visit the Atlantic States as the Liverpool men used to visit Manchester, and there is probably as much known of Alaska, China, Australasia and the globe itself as was known of the Grampian Hills, by all save specialists, but a very few years ago.

This hurried travel of our age, if observant, is probably less thorough than under the old system. Men get a bird's-eye view about which there is a hazy indefiniteness, a superficial incompleteness of survey, and conclusions, as a matter of course, are too much tinctured with gossip, too hurried and muddled by continual accretions to be absolutely reliable. Utahns with whom we are familiar have felt this in all its perversions, even to malignity, where a little reflection would have modified expressions,

and suppressed the publication of letters and books, to the added reputation of the writers and the benefit of the people traduced or misrepresented and misunderstood.

We have been led into these reflections by reading a clipping from the *Halifax Courier*, kindly mailed by Brother Lewis Naisbitt of that town. One of its magnates (Alderman Simpson) has just returned from a tour through Canada, going West as far as Victoria, thence to Seattle, returning via San Francisco, Salt Lake City, Denver, etc., to his home again, "having traveled (as he says) 17,000 miles, slept in 45 beds, and visited 25 out of the 45 States of the American Union," besides his trip across the ocean twice, and through Canada from sea to sea; to be sure he spent 14 weeks *en route*, but granting him excellent powers of observation (which he has), surely there could be but little "sober second thought," and a rearrangement of impressions will as assuredly be needed as that it will come. We reproduce all that the inteviewer reported in regard to "Salt Lake and the Mormons," that being mainly of interest to us:—

"From Seattle, Alderman Simpson proceeded to Tacoma, Portland, San Francisco, Sacramento, and thence forward to Salt Lake City. He touched upon their principal features, and, in reply to a question, said there were electric tramways everywhere—hardly an exception. About Salt Lake City he had much that was interesting to relate. "The City," he remarked, "is laid out in regular squares on the chess board plan, and is beautifully situated. It is entirely surrounded by hills, many of which are snow-capped and stand at an altitude of 5,000 feet."

"What about Mormonism"? inquired our reporter. "As far as I could gather," answered our tourist, "the Mormon religion is going down considerably, owing to polygamy being disallowed by the laws of the United States, which are now very strict on this matter. For instance, the representative of Salt Lake City, who has two wives, has never been allowed by Congress to take his seat. The Mormon temple, built of white marble, still stands, but no one is considered good enough to enter it except the bishops and a few Elders. I spoke to one Mormon of 40 years' standing, a good man, too, who had never been in because he was not considered good enough."

"Is Brigham Young buried there?" "Yes, the grave is of a very unpretentious character. The school-house where his children were educated also seems to be going to rack and ruin."

"Are there any of his descendants living there?" "Yes, I spoke to one car conductor, who told me that he was one of Brigham Young's sons. He said they were engaged in all sorts of work." Proceeding the ex-Mayor remarked that whilst there he had a bathe in the Salt Lake, which is 12 miles away from the town. "The waters are very buoyant—in fact, it is impossible for you to sink—but they are not so buoyant as those of the Dead Sea, in which I have bathed. The water of the Salt Lake is terribly salty, and you have to be very careful you do not get any in your eyes. If some of the water does happen to enter your eye you have to suck the salt from your finger before you attempt to rub the eye. A river Jordan runs into the Dead Sea, and, curiously enough, a river of the same name runs into the Salt Lake."

In all this there is nothing vindictive, even a spirit of fairness (the boast of Englishmen) is exhibited; but we will correct a minor error into which either the speaker or the reporter fell. The Wasatch Range, on the east of Salt Lake City, is some 12,000 feet above sea level, while the city itself is about 4,300 feet. The *one great* error is in regard to "the Mormon religion

going down considerably owing to polygamy being disallowed by the laws of the United States." This conclusion is untenable, though our visitor assumes, as far too many do, that "polygamy" is all of Mormonism, for it was unknown when the Church flourished beyond all precedent, and its suspension in no way affects the fact that near two thousand missionaries are now promulgating "the Gospel of Jesus Christ" as was done in the earlier years of its origin, under the direction of the Prophet himself, and Brigham Young in particular, and "Mormonism" is growing more rapidly in numbers, influence and power, than can be inferred from an occasional glance at Salt Lake City. It is really too bad that our tourist should have come in contact with "a 'Mormon' of 40 years' standing, *a good man, too*, who had never been in the Temple because he was not considered good enough," and goodness, it is assumed, consists in either being a Bishop or an Elder. Surely that was a discovery, a fact to which even the title of "Alderman" was no equivalent; but the poorest of men, if "good enough," and women, if "good enough," have equal privileges with Bishops or perhaps anyone else. The Temple itself needs no fictitious addition to its glory or its use by the claim that it is of "white marble," it is really of granite, and "it still stands," for its foundations, as well as its walls, are far more likely to endure a thousand years for generations of tourists who may also discover, as did our visitor, that *the Temple still stands.*

The "Alderman" also seems surprised that one of "Brigham Young's sons" should be "driving a street car," and that his brothers "were engaged in all kinds of work." Well, yes, in this land of nepotism and hereditary rule it would be a surprise, to the writer here, it is a mark of honor. We cannot vouch for the truth thereof, but if so, labor is honorable, and to be independent by personal exertion is creditable to any son of "Brigham Young," for his father was a worker, the impress of his finger and brain is upon Utah as a whole, and will remain for generations yet to come. He was truly a great man, the God of Israel made him so, and his name will be held in honor and remembrance when thousands who to-day pride themselves on social standing, on the possession of wealth, on influence and ability, will have perished from the memory of man on earth.

N.

SUGGESTION TO SEVENTIES.—Elders B. H. Roberts and J. Golden Kimball met with the Seventies of the fortieth and one hundred and nineteenth quorums in Logan, on Sunday, November 18th, and also held a meeting in the Tabernacle. They stated that a much larger number of missionaries were about to be called from henceforth than before; that new missions would be opened up to the Elders that have hitherto been inaccessible to them, Japan among the number. The Seventies were urged to place themselves in readiness for calls to these new fields.

THE grateful acknowledgments of the Presidency here are due Elder A. L. F. McDermott of the London Conference for photographic views of the new quarters in London, and also of the brethren and sisters who were present on the occasion of the dedication. They are valuable and highly

appreciated souvenirs of the occasion, and we congratulate our far-western artist as well as every recipient of the same.

We are pleased to learn by advices from Bluff, Utah, that Elder Albert R. Lyman, son of President Lyman, who returned from here on account of failing health, is somewhat improved, full restoration being but a matter of time.

Could the Welsh Saints use the 1851 edition of the Hymn Book in the Welsh language? We have quite a few on hand, well bound, and will sell them at the nominal price of 6d. each.

Notice.—Presidents or Clerks of Conferences reporting after January 1st prox., will include the *Bound Rays* as books; while strictly a pamphlet, there is no provision made for such in the blanks provided. The above is suggested for the sake of uniformity.

Wanted.—A few copies of the Star, No. 46, November 15th, 1900. Please mail, will credit Conference sending.

Clerks of Conferences would confer a favor by sending in reports of their services for publication as soon as possible after the close thereof.

Releases.—Elders Robert Sherwood of the London, T. W. Dimond and E. W. Doney of the Bristol, and Charles R. Pugh of the Birmingham Conferences respectively, are each honorably released to return home on the s.s. *New England*, leaving Liverpool, December 20th, 1900.

ABSTRACT OF CORRESPONDENCE.

President Benson, of the Leeds Conference, writes, December 5th, the following thoughtful words and facts, which the Star is pleased to publish:

"Having just experienced one of those instances in missionary life which bring pleasure and satisfaction to the soul, I feel impressed to relate to you the facts in connection with it.

"We all labor to succeed, and when success crowns our efforts we should not be backward in speaking of it; not for the purpose of boasting, but to illustrate to our fellow-workers how God rewards those who labor earnestly in His cause. The humble Elder feels abundantly rewarded and also encouraged when he sees those whom he has worked with come out and yield themselves to the will of their Savior.

"On the first of this month seventeen of such swelled the membership of the Leeds Conference. The Elders here, whose efforts are untiring, have always been blessed with good crops; but this is an unusual harvest, and we feel that business is very profitable. But the best of it is, the prospects for the near future indicate a still greater yield. At present there is a baker's dozen or more just waiting, all too far along and too firmly grounded for the evil one to steal, before they are made one with us. We are all encouraged, and hope that our success will encourage others.

"The weather prohibits us from doing certain kinds of work, but it does not retard our progress, and we are all enjoying good health, also our labors."

ELDERS J. A. HOLDAWAY and MANGUM write to President McMurrin from Aintab, Syria, November 18th ult., as follows:

"Shortly after hearing from you, Brother Mangum and I were called to Aintab for a conference of the Elders. We seemed quite a crowd (5) together for this mission, and had a good time together. Brother Booth and Mangum were appointed to travel through the principal cities *en route* for Seova or Zara, going first to Berehjik, Airfah and Dearbecker, and around to Zara some time next summer. I was appointed to go alone first to Marash, then through the most favorable part of the country, and perhaps to Zara also.

"Brother Booth having spent some time already in the mission, it was thought best that he should go to visit Jerusalem before going north. I also was offered the privilege, being the next oldest in the field, but gave way to Brother Page; so I, with Brother Mangum, was left in charge of Brother Page's branch, Aintab, Aleppo and Escondewan, during their absence, which will probably take until after Christmas.

"Our meetings have been stopped by the government, and as the demand came direct from the "Kiamakum," who read to us the order from the "Voley," we could do nothing else but close, and refer the matter to President Herman, as we have not been advised to give "bribes," and that is what it means. One brother, who had been removed from Aintab to Killis, has been brought back in chains for being too conspicuous, the trouble being brought on by a Catholic priest. Brother Mangum has not been able to do much since his arrival, as he has been sick much of the time, but is feeling quite well at present. We are feeling well in the Gospel, and I believe the Saints are doing very well generally."

BRISTOL CONFERENCE.

THE Semi-annual Meetings of the Bristol Conference of the Church of Jesus Christ of Latter-day Saints was held in Landsdown Hall, Stroud, on Sunday, December 9, 1900.

There were in attendance: Presidents Platte D. Lyman and James L. McMurrin of the European Mission; President Wm. Horsley and Traveling Elders of the Bristol Conference.

10:30 a.m. Singing, "The morning breaks, the shadows flee." Prayer by Elder I. C. Emmett. Singing.

President Horsley expressed his pleasure in meeting with the Saints, and extended a cordial welcome to all.

The General Authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder Wm. Horsley was unanimously sustained as President of the Bristol Conference, with the following Traveling Elders: John F. Erdmann, S. A. Newman, Lewis A. Huffaker, H. W. Matthews, E. W. Doney, T. W. Dimond, F. E.

Seal, C. L. Lewis, Joseph Weston, Wm. Burton, John E. Dable, John Cook, Jas. E. Moyle, H. T. Bolton, I. C. Emmett, H. L. Rigby, Wm. Beazer and Jos. Jackson. It was also unanimously agreed to sustain all the local Priesthood in the Bristol Conference.

The statistical report was then read as follows: No. of Branches, 5. Missionaries from Zion—High Priests, 3; Seventies, 16. Local Priesthood—Elders, 6; Priests, 1; Deacons, 3; total number of members, exclusive of Missionaries from Zion, 117; children under eight years of age, 7. Tracts distributed—from door to door, 26,888; at open-air meetings, 6,444. Books distributed—sold, 21; loaned, 146; given away, 165. Strangers' houses visited—with first tract only, 9,816; by first invitation, 261; by re-invitation, 354. Gospel conversations, 2,878. Meetings held—hall, 147; cottage, 57; open-air, 36; Sunday school sessions, 36; M. I. A. classes 45; Theology classes, 36; Priesthood meetings, 6. Baptisms—children of members, 2; new members, 13. Children blessed, 2. Emigrated—over eight years of age, 2. New subscribers for STAR, 4.

Elder Wm. G. Burton spoke on the fulfillment of prophecy, and bore a strong testimony to the truth of the Gospel. Elder J. F. Erdmann spoke upon the restoration of the Gospel in this dispensation. Elder Joseph E. Moyle followed speaking on the responsibility of the members of the Church.

Singing, "We thank Thee, O God, for a prophet." Benediction by Elder T. W. Dimond.

2:30 p.m. Singing, "High on the mountain top." Prayer by Elder T. W. Dimond. Singing, "What was witnessed in the heavens."

Elder T. W. Dimond spoke on the first principles of the Gospel, showing the necessity of baptism. Elder E. W. Doney spoke on the necessity of obedience to the laws of the Gospel.

President Platte D. Lyman, the next speaker, showed the character, the independence and freedom of the Latter-day Saints, made possible by the restoration of the Gospel of Jesus Christ, and showed the sincerity and conditions in which the Elders preach the Gospel, because of their love for their fellow-men. Singing, "God moves in a mysterious way." Benediction by Elder William Howell.

6:30 p.m. Singing, "Now let us rejoice in the day of salvation." Prayer by Elder H. W. Matthews. Singing, "O my Father."

Elder Wm. Beazer showed the difference in the religion of different sects, and of the apostacy from the primitive Church.

President James L. McMurrin spoke on the restoration of the Gospel, and of the necessity of obedience to the laws and ordinances thereof.

Singing, "The Spirit of God like a fire is burning." Benediction by President Platte D. Lyman.

Monday, 10 a.m. Priesthood meeting opened by singing, "High on the mountain top." Prayer by Elder Wm. G. Burton. Singing, "How firm a foundation."

President Lyman stated the purpose of the meeting and asked each Elder to report their labors, which were all of a very satisfactory character. Presidents Lyman and McMurrin gave instruction in regard to missionary labors, and exhorted the missionaries to be faithful in their duties.

Singing, "Lord dismiss us with Thy blessing." Benediction by President James L. McMurrin.

An enjoyable time was had, and the evening meeting especially was largely attended.

S. A. NEWMAN, Clerk of Conference.

ISLAM SPREADING.

MOHAMMEDANISM in the nineteenth century is the subject of an interesting article in the *North American Review*, by Oscar Mann. From it is gathered that the number of followers of the Arabian Prophet in North and South America is estimated at 49,500, of whom 20,500 dwell in North America and the West Indies. In Great Britain, a Mohammedan Society, founded in Liverpool fifteen years ago, has grown to two hundred members. But in Asia and Africa, the progress of that religion is rapid. In British India, where, by the way, the so-called Christian sects make slow progress, the Mohammedans have grown from 49,952,704 in 1881, to 57,061,796 in 1891. In western Africa, too, the growth of Mohammedanism is said to be phenomenal. It seems to be better suited to the needs of the inhabitants of the "dark continent" than modern Christianity, for it spreads with greater speed. Thus two English settlements are instanced where in the year 1870 Islam was unknown, but where now about one-third of the population has embraced that faith.

A remarkable feature of Mohammedan propagandism should be closely studied by the world interested in missionary work. The Moslems do not form missionary societies that provide a living for a number of young men and women desirous of preaching. They do not sell their message at so much a sermon, or so much a year. Religion is not with them a commercial asset. Their missionaries, as anyone acquainted with their system knows, are merchants and tradesmen who go among the different peoples and take an active interest in the practical affairs of life. They form business connections, friendships and acquaintances, and in the course of time religious subjects become, naturally, the theme of conversion. They are not sent out to make converts, but conversions take place when confidence is first established. But the chief reason for the progress of this faith among the primitive tribes of the world is the absence of complicated systems of theology, and the emphasis placed upon practical benevolence. When the Mohammedan proclaims that there is but one God and that Mohammed is His prophet, the entire system of theology is stated. Modern Christianity is at a great disadvantage, with its intricate propositions and the mutually destructive claims of its grand divisions.

Still Islam is not the coming religion of the world. As culture proceeds, it must take its place with the religions of the past. No doubt it had a lesson to teach idolatrous "Christian" communities, and for a time it swept Europe with irresistible force. It still has a mission in the world, and will live to fulfill it. But the coming religion is the pure Gospel of Jesus Christ as revealed from heaven. Nothing less will satisfy the minds of men and women, enlightened to the fullest extent and capable of exer-

cising untrammeled the intellectual qualities with which they are endowed. Other religions may prepare the way, but the perfect light itself is that faith of which the Son of God is the center.—*Deseret News.*

THE METAL IN SOLOMON'S TEMPLE.—That there was more metal in the Temple of Solomon than was ever collected in any other building we take to be an historical postulate. But it still remains to be asked: How was so much metal cast? With what molds did the Hebrews manage to do it? Where did they perform their operations? As to molds, it seems evident from the Scripture accounts that clay mixed with sand was the molding material. In our own time this is esteemed the safest mold. But what a vast series of furnaces must have been required for such operations, and how harmonious must have been the action, the outpouring from the molds, to produce the giant unity of design! Was there a national foundry on the plains of Jordan, before the Jews were carried captive to Babylon? and did Jeremiah allude to it as having been "repaired," at the time of the restoration of the temple? Possibly this may have been so. But we must remember that the Phœnicians were the main founders and workers for the mighty King Solomon who remunerated them; that as the Tabernacle owed much to Egyptian arts, so the Temple owed much to Phœnician merchandise. It may be doubted whether the bronze wonders of the Temple were not a good deal more foreign than home-made. Jerusalem became the focus of the worlds industries, because its king was the master of the world's intellect. "But Solomon built Him an house," is only a graphic way of saying that he used his intellect and his influence for the combining in one store-house all the glories of his profoundly artistic age. *Ad majorem dei gloriam* was the motive of the assemblage; but art and commerce brought the "sinews," if not the homage.—*Ironmongery*

THE ASCENT OF WOMAN.—When the census was taken six years before the Queen came to the throne it contained no occupations for women except domestic service, there were at the date of the last census 61,000 women dressmakers, 70,000 employed in public houses, 4,500 in printing establishments, and 4,721 in mines! Even the Post Office, hedged about with red tapeism as it is, has nearly 30,000 women as clerks, telegraphists, sorters, etc., and there are included in these figures no fewer than 160 head-postmistresses and 5,250 sub-postmistresses. Where there was one lady clerk in 1871, there are now four, and—to take two industries only—there are now 121 women per 100 men in the tobacco industry, as against 42 per 100 in 1871; while in hemp and jute the women workers have increased from 67 per 100 men to 195 per 100. There are throughout the kingdom nearly 130,000 women engaged in teaching, almost three times the number of men; and 200 women have worked their way into Government departments as typists. It is significant of the part woman now plays in our commercial life that there were in a recent year 758 women bankrupts, whose aggregate liabilities amounted to £316,000.—*Liverpool Post.*

MORTALITY.—At a meeting of the Glasgow Town Council lately, a magis-